September 16
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Nevertheless, when the wicked rule the people mourn. Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." DOCTRINE AND COVENANTS 98: 9, 10.

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TO OBEY IS TO ADVANCE*

ELDER SYLVESTER Q. CANNON

PRESIDING BISHOP OF THE CHURCH

I REJOICE WITH YOU, my brethren and sisters, in the testimonies that have been borne and the instructions given in this great conference. I realise that all of you who have come together have come for the purpose of receiving the word of the Lord and instruction from His servants; and I, with you, have listened with great interest and appreciation to the instructions that have been given to us by the Presidency and those of the authorities who have already spoken. I desire to live in accordance with these instructions, and, so far as I have power, to help with you to carry them out in our lives for the advancement of this great work in which we are engaged. I appreciate the fact that in endeavouring to speak to you this morning I am under a great responsibility, and that unless I can enjoy the influence of the Spirit of the Lord and your confidence and attention, I shall not be able to speak in such a way as shall be edifying and profitable to you who are present.

I have rejoiced greatly and have been delighted with the opportunity that has come to me to visit the various stakes of Zion. It has been a joy to attend the conferences that have been held, and to partake of the fine spirit that is manifest among the presidencies of stakes, the bishoprics of wards, and the sisters—

*Address delivered at the third session of the Ninety-sixth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 5th, 1926.

the women who are engaged in the various activities which are common to them in the various stakes of Zion—and to feel the spirit generally that is manifested in these stakes. I have been edified, strengthened and encouraged in the appreciation of the fine manhood and womanhood that is in evidence among the officers and members throughout the Church.

APRIL 6TH AND EPOCH-MAKING EVENTS

I rejoice in the fact that this Church will have been organised ninety-six years tomorrow. I have been led to reflect upon some of the things that have happened on that date. It is believed, I think, that on or about this date, somewhat like nineteen hundred twenty-six years ago, our Saviour was born, and that about thirty-three years later, on or about this same date, He was resurrected from the dead; that yesterday, the day that is celebrated by the Christian world generally as the day of His resurrection, conforms very closely to the day which we celebrate as the anniversary of the organisation of the Church. There are other events that have occurred on this same date, April 6, that are of importance, in addition to this great event which we celebrate—that of the organisation of the Church. I am reminded that on April 6, 1909, Admiral Peary reached the North Pole. What connection that may have with the Gospel or with the attitude of the Church, I leave for your consideration. I am reminded also that on April 6, 1917, war was declared by the United States against Germany and Austria, which nations were engaged at that time in a war against the welfare of humanity. This nation entered into that conflict with unselfish purposes, and with the desire in mind to promote liberty and right living. As Latter-day Saints, we surely appreciate the fact that the entry of the United States into that war was in conformity with predictions that have been made in the past with regard to conflicts which should prevail, and also the part which this nation should take in the promotion of liberty amongst mankind.

THE RETURN OF THE RANSOMED

I was impressed greatly with statements made by President Grant in his opening remarks yesterday morning with regard to the blessings which have attended the people of the Lord in coming to this land, and I would like to read to you a few of the words of Isaiah relative to this matter. In the 35th chapter of Isaiah we read as follows:

> The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. . . .
>
> Strengthen ye the weak hands, and confirm the feeble knees.
>
> Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water. . . .

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. . . .

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

We are witnesses, my brethren and sisters, to the fulfilment of this prophecy. It has been brought to pass in this generation with the coming of the people of the Lord to this community and the building up of this land. We are enjoying the blessings that have followed the acceptance of the trials and sacrifice which they made in coming here. What was the cause of their coming, or by what means were they able to endure? They developed the spirit of obedience and willingness to do that which the Lord desired of them, whereby they were prepared to submit their own desires and feelings for the welfare of this work, and the accomplishment of God's purposes, with an appreciation of the fact that His word and His will had been declared unto them by those who were the leaders of His people.

OBEDIENCE AND THE WORD OF WISDOM

I would like to stress for a moment the importance of this spirit of obedience. The Lord has given to us a knowledge and an appreciation of the responsibilities, of the principles and the ordinances which conform to His house, and to the building up of His kingdom. He desires of every one of us who accepts of these things that we shall accept of them willingly and that we shall endeavour to observe them. We have heard from our President in regard to the principle of the Word of Wisdom, a principle, a revelation, that has been before this people for all these many years, so plain that the wayfaring man need not err with regard to the truth and the divinity of the principle and the assurance of blessings which follow the observance of this principle. Let me call your attention in this connection to the statement made in one of the opening paragraphs of the Word of Wisdom, with regard to the efforts which are being made and which will be made by wicked men conspiring for the purpose of defeating the welfare of the children of men; for which reason, among others, the Lord has made plain this revelation. I am sure that every one of us appreciates the fact, if we will but consider for a moment, that there are influences at work in the

world to-day which are endeavouring to mislead and to deceive the people of the world with regard to those things which the Lord has declared are not good for man, such as tobacco and strong drink, and other things which He has declared are not for our welfare. Many men in the world are endeavouring in a deceitful way to make these harmful things appear attractive. We read the advertisements of these things that are narcotic in their nature; and we can perceive very clearly that such advertisements are worded and designed in order to deceive those who are not familiar with the dangers which attend the use of these drugs and narcotics. The Lord expects of us that we shall observe these things. As He has given this commandment, we should be ready to obey it, and should do so willingly. There should be no trial, as I see it, for the Latter-day Saints to observe the principle of the Word of Wisdom, even though it may mean that we have to resist the temptation or the desire for any of these things. If we will cultivate the spirit of obedience and humility, there is no reason at all why every one of us cannot observe and live in conformity with the principles which the Lord has declared in that revelation, the Word of Wisdom.

OVERCOME SELFISHNESS AND CULTIVATE CHARITY

In like manner, there is a principle and a law that has been given for our development, which will enable us to overcome our selfishness and enable us to cultivate charity and consideration for our fellowmen, for the welfare of mankind everywhere. We heard read yesterday a statement of the expenditures that have been made by the Church from the tithes for the welfare of the people; and I want to say to you that which you know for yourselves, that these tithes are expended solely for the welfare of people of the Lord, for the advancement of His purposes in the earth, for the promotion of the welfare of mankind, for the bringing of the Gospel to all men everywhere, and for these purposes only; and the tithes are expended with the greatest wisdom and judgment, under the inspiration of the Spirit of the Lord.

WE ARE BUT STEWARDS

The Lord has given to us this commandment, which we should observe, that one-tenth of all of our increase should be given to Him annually. Surely every Latter-day Saint can be taught this principle, and can learn to observe it in conformity with that spirit, that not less than one-tenth of all we earn, not less than one-tenth of all our increase, shall be given to Him for the advancement of His work. When the people of the Lord came to this land, they took it up as their own, and yet I am sure they did it with an appreciation that they were doing so as stewards; that, while they claimed the land, they realised the

fact that the earth is the Lord's and the fulness thereof. In like manner, everyone of us ought to cultivate that spirit, and the appreciation of the fact that we are only stewards here and we have what we enjoy of material things for the time being only. We cannot take any of the earthly possessions when we go from here. We can only take with us the things that we have developed in the way of faith, righteousness and good works. So we surely ought to use our means and administer our affairs here with the appreciation in our hearts that what we have received is of the Lord, and that He will bless and prosper us in larger measure as we show our appreciation to Him for His blessings unto us.

THE SACRED SABBATH

There are also other things, my brethren and sisters, that we need to learn to observe and to obey more fully. In the matter of the observance of the Sabbath day: the Lord has declared to us how we should observe that day. Many people question at times how we should observe it, or what it is that might be considered as breaking the Sabbath. Surely anything that interferes with the spirit of peace conformable to the Sabbath is breaking the Sabbath. There should be nothing that interferes with our worship or that causes our minds to be diverted, nor any act of ours that causes our minds to be distracted from the spirit of that day; but in all of our acts upon that day we should exercise and devote our minds and thoughts to those things that will help us to grow in faith, in righteousness and in good works.

BENEFITS OF THE FAST DAY

The Latter-day Saints have received the promise of a blessing, that if they will observe the principle of fasting and give for the benefit of those who are in need—the fast donations—they shall be prospered and blessed and grow in faith and righteousness. Our fast every month ought to be in the spirit and with the purpose of obtaining some particular blessing that we need, which will enable us to gain spiritual strength and power. As we live and strive in this way, we shall cultivate increased strength and capacity, we shall be blessed physically and cultivate more of the spirit of charity and good will for our fellowmen.

THE CHURCH OF THE MASTER

My brethren and sisters, I rejoice in the truth of the Gospel. I rejoice in the confidence of my brethren and the confidence which you have in me, and pray that I may be worthy of it. I know that this restored Gospel is true. It has been an assurance to me all my life. I was brought up in the Church, of goodly parents, who trained me in the spirit of the Gospel, and I have

learned to know for myself the divinity of this work, to know that this Church, which is named The Church of Jesus Christ of Latter-day Saints, is in very deed and absolutely His Church. Of all the churches of the world, it is *the* Church of Jesus Christ. It is founded upon the foundation of apostles and prophets, with Jesus Christ as the chief cornerstone. It has been established under His immediate direction and by revelation from Him. It will endure and carry out the purposes which the Lord has in view for the accomplishment of righteousness, truth and liberty in the earth, and the preparation for the coming of the Son of man to reign in righteousness here. May we, every one of us, do our part to advance the purposes of God and to help to bring these things to pass, I pray, in the name of Jesus Christ. Amen.

LATTER-DAY SAINT HYMNS*

"Rest, Rest for the Weary Soul"

The power of the Gospel of Jesus Christ, restored in these latter days, has made itself abundantly manifest through the lives and life-work of many individuals. The accomplishments of Elder Henry W. Naisbitt and a glimpse into his interesting biography demonstrate this fact as applied to one of the select multitude.

The British Isles, as is universally recognised in the Church, have been a particularly fruitful field, wherein have blossomed and ripened some of the choicest Latter-day Saint products. Heretofore in our hymn study we have discussed the biography, literary and musical achievements of several notable Latter-day Saint teachers, writers and composers, who acclaim Britain as their birthplace. Among these may be numbered Elder Henry W. Naisbitt. He was born in November of 1826 at Northallerton, Yorkshire.

The death of his father, while Brother Naisbitt was in early youth, deprived him of elementary schooling, but developed his character and broadened his experiences by charging him with the manifold responsibilities of providing for his widowed mother.

From youth to old age he manifested a love for good books. The Bible was one of his favourites, and he was a deep student of its inspired pages. Much of the literature that he read during his youthful days was of religious or theological nature. He pondered the philosophy of Swedenborg, the doctrines of Catholicism and Unitarianism, but remained for the time sincere in his espoused religion, Wesleyanism. Prompted by the contempla-

*This article is for use in the course of study of the Mutual Improvement Associations on the last meeting night in September.

tion and wisdom of more mature age he became an honest seeker after greater truth; for he realised that the widely divergent doctrines and conflicting creeds of the various sects professing Christianity were devoid of divine authorisation.

In 1850, at Liverpool, he heard Elder Orson Pratt, then one of the Council of the Twelve, lecture on the doctrines of the Church of Jesus Christ of Latter-day Saints. To Brother Naisbitt the speaker seemed dogmatic in unequivocally claiming that the organisation he represented was "the only true Church." Subsequent attendances at Latter-day Saint meetings, however, modified his first conceptions, and his ultimate conversion makes interesting history.

"Three things in life have most appealed to me—a book, a tree, and a woman. But it must be an ideal book; it must be an ideal tree; and it must be an ideal woman" said Brother Naisbitt. Such lofty tastes as this epigram denotes produce great men. Brother Naisbitt served as Editor of the *Millennial Star* during two missions. He was well known and is commemorated in modern Israel as a poet and writer of distinctive ability. His volume of poetry, "Rhymlets in Many Moods", has been widely read and appreciated.

Latter-day Saint hymnology contains numerous compositions by this gifted author, among which are: the spirited Sunday School air, "We are Watchers, Earnest Watchers"; a dedicatory hymn, "This House We Dedicate to Thee"; a eulogy to the Lord's Day, "Oh What a Boon! the Sabbath Day"; and several funeral selections, three of which are: "What Voice Salutes the Startled Ear?" "Weep, Weep for the Early Dead", and "Rest, Rest for the Weary Soul."

(*Continued on page 587*).

At the time of the Exodus the Israelites constituted the few whom the Lord could call His own; and they had to undergo a disciplinary probation—a course of intensive and purifying cultivation, covering four decades in the wilderness—before they were deemed fit to enter the land of their inheritance. They were distinguished as Jehovah-worshipers, and as such stood apart from the more thoroughly apostate and degenerate world. But even Israel's fields were full of tares; and the Lord mercifully suspended the fulness of the Gospel requirements, which, because of violation would have been a means of condemnation; and the law of carnal commandments, generalized as the Mosaic Code, was given instead—as a schoolmaster, whose rigid insistence and compelling restraint, whose rod of correction would, in the course of centuries, prepare the covenant through recreant people for the reestablishment of the Gospel—as was effected through the the personal ministry of the Redeemer.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 16, 1926

EDITORIAL

CHARLES WILLIAM ELIOT

From over seas word comes telling of the death of Dr. Charles W. Eliot, one of America's most eminent citizens, who, for forty years, from 1869 to 1909, was President of Harvard University, and from the year last named to the end was President-emeritus of that institution. Few men in the current age have exercised a greater influence than his in arousing and leading the thoughts of contemporaries in the discussion of educational, political, and social questions of the greatest import. He was distinctively an educator, one possessing in unusual degree the power of "educing" or leading out, through thought to action. No problem of general concern escaped his analytical treatment and studied exposition.

The despatches summarizing his work and telling of its close have carried some such mention as the following: "He once brought a storm about his head by a spirited defence of the 'Mormons.'"

The present writer has personal knowledge of the time and circumstance to which this quoted item refers. In 1892 it was this writer's privilege to accompany President Eliot on his tour through Utah and thence westward to California. In March of that year Dr. Eliot delivered a memorable address in the great Tabernacle at Salt Lake City before an audience of many thousands. He spoke in terms of well-deserved tribute to the Latter-day Saints for their achievements in the subjugation of the desert, the establishment of real homes, and particularly for the demonstrated sincerity of their religious convictions, to which he attributed their success. In simple but effective eloquence he very aptly presented a parallel between the voyage of the Pilgrim Fathers, in 1620, "across the waste of waters", and the toilsome journey of the "Mormon" Pioneers, in 1847, "across the desert wastes", each in quest of treasure beyond price—freedom to worship God as conscience dictated.

The mere mention of the despised "Mormons" with the venerated Pilgrim Fathers, even in terms of a passing comparison, evoked an angry protest from a few narrow minded men afflicted with bigotry and fanaticism, and among the few were certain professors in the faculty of Harvard, who promptly telegraphed to President Eliot in Salt Lake City an expression of their resentment, accusing him of having attempted to besmirch the memory

of the Pilgrim Fathers. Dr. Eliot as promptly wired a reply, in effect as follows: I challenge any one to manifest greater respect for the Pilgrim Fathers than I hold; but I know that had I lived in their day, believing and acting as I do now, those Pilgrim Fathers would have put me to death.

It was the writer's privilege to read both despatches, the one as received, the other as sent.

Dr. Charles W. Eliot was one of the "honorable men of the earth", courageously true to his own convictions, undaunted, unafraid.—J. E. T.

THE ASSOCIATED PRESS despatches relating to Dr. Eliot's activities set forth many trenchant facts indicative of the character of their distinguished subject. Such are the following:

The Liquor Question and Health—He was an ardent foe of liquor and predicted there would be no modification of the Volstead Act, "in the wrong direction." He caused a stir when he said: "Whoever is familiar with the genealogies of the New England families that have come down from the 17th century knows that the commonest cause for the decline or extinction of those families has been the abuses of intoxicating liquors by their young men."

His stand on the immigration question was summed up in a speech as follows: "We were all foreigners a little while ago."

His recipe for longevity was a "sound constitution never impaired by any serious disease or accident, a calm temperament expectant of food, the habit of taking daily exercise in open air, moderation in eating."

"Exercise should be taken regularly, though always in moderation," he advised. "One of the chief objections I have to the competitive games so popular nowadays is that they tend to over-exercise the player."

Labour and Unity—He aroused a storm in labour circles when he asserted that the "scab" is a "good type of American hero" and that democracy must profoundly distrust the Labour Unions' too frequent effort to restrict the efficiency and output of the individual workman."

During the war he maintained "the hope of the world lies in complete co-operation between the British Empire and the United States."

Practical Religion—Puritans found little favour with him. "They took the joy out of work and life" he once wrote.

In a discussion "On Religion of the Future", he said: "The fear of hell has not proved effective to deter man from going to hell, and heaven never has been described in terms very attractive to the average man or woman."

An Author of Note—Throughout his life he was an active participant in discussion of public affairs. His views were sought on many questions. Often his pronouncements made him a target for bitter personal attack.

Dr. Eliot was a prolific author on subjects ranging from treatises on educational methods to text-books on chemical subjects.

Although he resigned the presidency of Harvard to make way for a younger and more active man, Dr. Eliot's own activities and his fame seemed to grow rather than diminish after he had vacated the presidential chair.

He plunged into literary work. It was then that he drew up the list of books which he said would constitute a library which, if mastered, would make any man well read. It has since been called the "five foot shelf", although he admitted it might more often require six feet of actual room.

THEN AND NOW

The Pilgrim Fathers were a body of British colonists, comprising 102 men, who reached the shore of that section of the United States popularly known as New England, in the year 1620. Prior to their voyage they had become known as Separatists, dissenters in fact, from the Church of England, and most of them had sojourned for a time in Holland. Dissatisfaction with requirements, which they regarded as restrictions, as observed in the Established Church, had impelled them to self-imposed exile. They yearned for greater freedom in worship, and, failing to find such in satisfying measure in England or the Netherlands, they set out aboard the *Mayflower* to make for themselves homes in the New World.

They were Puritans in profession and practice and undertook to establish an order of worship characterised by simplicity and zeal. Their migration was no matter of accident or chance. More than twenty-two centuries earlier a Hebrew prophet who had reached the American Continent, as one of a small company divinely led from Asia across the Pacific, had been shown in vision and had proclaimed to the people the far future voyage of the Pilgrim Fathers, though he fore-knew them by no such name.

Settled on American soil these Pilgrims formulated laws and made effective provision for the rigid enforcement thereof. Like ancient Israel they saw little if any distinction between secular and religious duties or between Church and State. They had suffered so long under what they regarded as unrighteous enforcement of unscriptural requirements in matters of worship, that they proclaimed in terms of binding statutes their grim determination to brook no infringement of their rights and liberties in community worship. Severe and drastic penalties were provided for all infractions of the established order even in small matters of personal conduct and details of demeanour. They guarded their new-found "liberty" with aggressive intolerance. Fines, imprisonment, corporal punishment of many grades, and even the death penalty, were severally prescribed for unlawful acts or omissions in religious observances. In effect they said:

> We claim the privilege of worshiping Almighty God according to the dictates of our own conscience; and woe be unto him who shall try to worship in any way other than that which we have decreed.

Two hundred years after the landing of the Pilgrim Fathers,

in the year 1820, a distinct dispensation of divine providence was ushered in. The Eternal Father and His Son Jesus Christ revealed themselves anew. Ten years later the Church of Jesus Christ of Latter-day Saints came into existence as a body corporate among men. Early in its history the Church proclaimed to the world the fundamental tenet of religious freedom and righteous toleration in these words:

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

Compare the two and see what God had wrought in the course of two centuries! Worship, to deserve its name, must be voluntary, with love for God and fellow-man as its impelling motive. Another century has sped its course; and the fair flowers of freedom in religion are blossoming in many lands. The divine purpose shall yet attain full fruition. Let him who doubts contemplate the developing changes in human conceptions of liberty of conscience from the time of the Pilgrim Fathers to the present; let him consider conditions then and now.—J. E. T.

LATTER-DAY SAINT HYMNS

(*Concluded from page 583*)

The sombre pall, sable trappings and dirge-like music, which usually characterise obsequies, are absent from Latter-day Saint funeral services. The hymns sung are eloquent in their phraseology and radiate a calming assurance that assuages the sorrow of bereavement. "Rest, Rest for the Weary Soul" is a typical Latter-day Saint funeral hymn. It has also been sung by request of friends at the obsequies of many not of the Church, because of its unfailing appeal. It reads:

Rest, rest for the weary soul,
  Rest, rest for the aching head;
Rest, rest, on the hillside rest,
  With the great uncounted dead.

Rest, rest, for the battle's o'er,
  Rest, rest, for the race is run;
Rest, rest, where the gates are closed,
  With each evening's setting sun.

Peace, peace, where no strife intrudes,
  Peace, peace, where no quarrels come;
Peace, peace, for the end is there
  Of our wild life's busy hum.

Rest, rest till the trumpet sounds;
Rest, rest, O ye weary, rest;
For the angels guard those well
Who sleep on their mother's breast.

Peace, peace, there is music's sound,
Peace, peace, till the rising sun
Of the resurrection morn
Proclaims life's vict'ry won.

Brother Naisbitt had gained through study and interpretive inspiration a sound and thorough knowledge concerning the status of disembodied spirits; and he manifested implicit faith in the reality of the resurrection. Poets frequently adapt their thoughts from unmetred composition, as do prose writers oft-times from rhythmic poesy. "Thoughts are things" and they reoccur or reregister upon the minds of individuals sometimes centuries apart. Alma, a Nephite prophet who lived and ministered on the Western Hemisphere during the century preceding Christ's advent, spake the same thoughts embodied in the hymn to his son Corianton, saying:

Now, concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all their care, and sorrow.—Book of Mormon Alma 40: 11, 12.

The keynote of the composition is rest. Though assuredly we shall enjoy, if we so merit, freedom and security from everything that disturbs or wearies, when "time shall be no more", the inference should not be drawn that the "rest" is to be a condition of repose or a complete cessation from service and motion. 'Tis not so, as the pious Muslim's legend tells, that the "companions of the right hand" shall reap their heavenly joy "lightly lying on soft couches, beautiful with broidered gold, friends with friends, they shall be served by youths immortal." Rest to one who has honourably and obediently completed the span of mortality will consist in unending advancement, progression, free from the cumber of earthly strife and quarrel, shed of the shackles of the evil one, the intruder in "our wild life's busy hum."

"Rest till the trumpet sounds" calls to mind Paul's utterance to the Thessalonians and cognate Scripture:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.—1 Thess. 4: 16.

Latter-day revelation also speaks of that great day:

For a trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth—yea, even the dead which die in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.—Doctrine and Covenants 29: 13. See also 43: 18.

Several effective figures of speech, coupled with the thought and feeling the hymn imparts, elevate it to the class of true poetry. The refrain to which the words are set adds greatly to the hymn's impressiveness. It was created by Professor George Careless, a noted musical composer and Tabernacle Choir leader. The tunes for seventy or more selections in the hymnody of the Latter-day Saints were written by this lover of song and harmony.

The combination of Elder Henry W. Naisbitt's words and Elder George Careless' music produces an effect not often reached in funeral hymns.

THE LIVERPOOL CONFERENCE

The Fall Conference season of the British Mission was ushered in at Blackburn, Sunday, September 5th, where the Liverpool conference meetings were held in the Freckleton Street hall. A large audience of earnest inquirers and resident members from throughout the broad district convened at each of the three general meetings. President James E. Talmage, Sister May Booth Talmage, Elders Z. Vernon Derrick, Seth W. Pixton and James K. Knudson and Brother John Talmage were in attendance from Mission headquarters, together with President Wilford L. Hansen and all of the Traveling Elders of the district.

"The Apostasy" was the theme of the morning, and this was developed in a very commendable manner by the Sunday School members. Through well-recited essay it was shown how Christ established His Church and effected its organisation. Prompted by transgression the people changed and corrupted the simple orders of the Church, and introduced vital changes in the essential ordinances. Widespread apostasy from the Church, and eventually of the Church itself, resulted. The authority of the Priesthood was lost from among men, and an era of darkness and unauthorised ministration prevailed. Elder David M. Kennedy emphasised the importance of purity and cleanliness in thought, word, and action. Elder James K. Knudson explained the functions of the auxiliary organisations of the Church, and demonstrated by story the worth of cultivating good habits. The Mission President complimented the children on the excellent manner in which they had rendered their parts, and by fitting

illustration pointed out that real courage is the ability to press on in good works in spite of fear and discouragement.

During the afternoon meeting Conference President Wilford L. Hansen presented a carefully compiled report of activities in the Liverpool district for the past six months, which denoted conditions as encouragingly favourable. He admonished the members and investigators to hearken always to the teachings of God's servants, and by scriptural illustration demonstrated the benefits of so doing. A well governed home is a hallowed institution said Elder Grant W. Wilde. He advocated a weekly home evening for all Latter-day Saint families. Elder Kendall D. Garff affirmed that real happiness comes to those who serve the Lord, and that successful achievement is the resultant of persistent effort. Elder Horace L. Barker told of the calling of Saul and Samuel, to prove his point that men must be divinely commissioned to administer in affairs of God. King Nebuchadnezzar's dream, Daniel's interpretation and the fulfilment thereof, were discussed by Elder Seth W. Pixton. As the prophet foretold, the kingdom of God has been established on earth to remain; and all should prepare for the transcendent second coming of the King of kings. Miss Edna Baisto rendered a vocal solo, Elder David W. Eardley a piano solo, and Sister Nora Thompson a reading suited to the day.

The evening service was marked by the same wholesome influence that had prevailed throughout the day. Elder Z. Vernon Derrick said that one should always have a definite purpose in view when attending meetings, and that by active participation one develops most. Fervent testimonies were borne and gospel themes discussed by Elders Marvin P. Thain, Robert M. Adams, Kenneth A. Nielson and David W. Eardley. The Church requires obedience to all of the Saviour's teachings, asserted Sister May Booth Talmage; and a Christian, in all that the word implies, is one who willingly observes every gospel law. She stated that Latter-day Saint testimonies are not mere words, but that they come from the heart and are uttered with deep conviction. Miss Josephine Hughes gave a vocal solo. The Mission President made clear, that although the pseudonym "Mormon" is applied to the Church, the revealed name is The Church of Jesus Christ of Latter-day Saints. If there has been no apostasy from the Primitive Church, the Bible is largely a false record, he stated. Whenever men have surrendered to the influence of the evil one there has been abject apostasy, and this has occurred in successive dispensations. Through the ages there has been no rescue from apostasy except by the direct intervention of the power of God. Bible and Book of Mormon prophets foresaw, through the vista of years, the condition of the world in the latter days; and their recorded words are such that rational men cannot doubt their inspired utterance. Latter-day Saints know their duty in the observance of law and order in these troublous times; strict

obedience to the counsel of their leaders will keep them in a state of peace and safety. The soul-stirring testimony borne by the Mission President rang true to his office and calling.

In addition to the three general services, a Mutual Improvement Association meeting, a Relief Society assemblage, and a gathering of the Priesthood convened separately. In each of these, reports and timely instructions were given. The following terse sentences were spoken by the Mission President at the Priesthood meeting:

Priesthood is given for use, not for ornament; for service, not for personal honour.

Priesthood condemns men when they do not live up to its requirements.

If you want to understand the theology of this Church you have to read, study and pray.

If a man earns ten pence and pays a one penny tithe, he is a better tithe payer than the man who earns one hundred pounds and pays but a five pound contribution.

The Blackburn daily paper gave a short but pleasing account of the conference in its Monday edition.

The Traveling Elders convened at Blackburn on September 6th, and were given advice and profitable suggestions by the Mission President.

DAVID M. KENNEDY, Conference Clerk.

FROM THE MISSION FIELD

Departures—Elders Alvarus H. Parry and Kenneth D. Singleton, formerly of the Manchester Conference, left Liverpool on September 10th by the steamship *Montcalm*. They are returning to their homes in America after an extended continental tour.

Branch Conferences: Of the South London Branch, London Conference, on August 22nd. President Harold A. Candland and Elders Lawrence W. Bramwell, Henry D. Bradford and Mark M. Argyle were the speakers.

Of the North London Branch, London Conference, on September 5th. "Every Member a Missionary" was the theme of the Sunday School meeting. President Harold A. Candland delivered a gospel discourse.

Of the Portsmouth Branch, London Conference, on August 29th. Gospel themes were discussed by Elders Henry D. Bradford, Lawrence W. Bramwell and Francis A. Rainsdon.

Doings in the Conferences: *Nottingham*—A farewell social was held in Nottingham on September 4th in honour of Elder Clifford D. Gough, who has been transferred to the Leeds Conference, and Brother and Sister Arthur B. Sims, who will leave shortly to make their home in America.

Sheffield—The Traveling Elders met at Sheffield on August 28th. Each gave a summary of his missionary experiences of the past month; the sum total of the reports showed that much good work is being accomplished.

London—Elder Hyrum J. Ward baptized two persons at "Deseret" on September 5th. The confirmations were administered by President Harold A. Candland and Lawrence W. Bramwell.

Newcastle—Two persons were baptized by Elder Orson H. Berrett and confirmed by Elders Vard W. Meadows and A. Vincen McKay at Smderland on September 4th. The missionary elders met at Smderland on September 4th and discussed plans to further the work in the district.

Arrivals and Assignments—The following missionaries arrived in Liverpool, September 11, on the steamship *Montclare*, and have been thus assigned:

For the British Mission—James Ross Smith, Salt Lake City, Utah, to the Scottish Conference; Ivan J. Foster, American Fork, Utah, to the London Conference; Ralph V. Chisholm, Salt Lake City, Utah, to the London Conference.

For the Swiss-German Mission—Hans John Kreipl, Salt Lake City, Utah; Frank C. Simmons, Pittsburgh, Pennsylvania.

For the German-Austrian Mission—George M. Anderson, Springville, Utah; Myron M. Crandall, Springville, Utah; Eugene Francis Pratt, Arco, Idaho.

For the French Mission—Artel Egbert Johnson, Lewiston, Utah.

For the Netherlands Mission—Washburn M. Chipman, American Fork, Utah.

DEATH

HETERICH—Kenneth Heterich, the infant son of Brother and Sister George Heterich, Free State Conference, died on September 5th. Funeral services were held September 7th under the direction of President Benjamin R. Birchall; Elder Cecil B. Crane dedicated the grave.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN